2:Seligman & Seligman E-5 (1909-1910) 1932
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631 on page 45. Gar, the northern division, has Golbañ as its capital. Each division has five provinces; those of Lwak from south to
[778] north are Tung or Tonga, Odong or Panyikang (Fenikang, with capital Fenikang, containing the great shrine of Nyakang, perhaps the holiest of all Shilluk shrines), Adod or Dithin, and Padit, while Gar is divided into Dithwok, Dimoth, Non, Dhyang Dwong, and Jangoriang; the two latter are more or less equivalent to the geographical area called Mwom, embracing the most northerly portion of the Shilluk kingdom with its capital Akurwa, the site of one of the most important shrines of Nyakang.

The chiefs of Mwom and Tonga were said to wield most power; the chief of Kwom is naturally somewhat eclipsed by the presence of the king in this district.

361 It is difficult to describe a Shilluk village; in fact, the word is hardly applicable to the Shilluk settlement. In typical Shilluk country on the west bank a series of small hamlets may be seen lying from a quarter to a mile or more back from the river, succeeding each other, as has been well said, like beads on a string. Most of these hamlets are small, consisting of only a few homesteads. Each homestead
592 belongs to one householder and contains some three or four huts
342 surrounded by a fence of millet stalks. One hut is the sleeping apartment of the householder and his wife—if there is more than one wife each woman will have her own hut—one is used for cooking, and others may be assigned to servants, or slaves if any are attached to
614 the family. The householders in each hamlet are members of a single
621 clan, with descent in the male line, and are often closely related by blood.

Thus the hamlet is both a social and a local group, and though the usual word for clan is *kwa* (which is also used for "family" or "ancestor", and for "grandfather") our informants at Fenikang often used the territorial prefix *pa* (or *fa*), which literally means "place", for the group that occupied one hamlet. It is clear that members of the same *kwa* are clansmen, whether they dwell in one hamlet or are located at a distance. Another word that seemed
● 613 to have the same significance was *gol*. Actually, as Mr. Heasty informs us, this is a smaller unit formed within the *kwa*, arising
614 through some influential man starting a settlement of his own, when
621 his descendants (living there) form his *gol* until they become a large and powerful unit, take a new name, and become a *kwa*. Thus the *gol* Nyikako near Doleib Hill takes its name from an influential

2:Seligman & Seligman E-5 (1909-1910) 1932
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613 man of that name; should this *gol* become strong enough, it will
614 take a new name and become *kwa* Kako. This agrees well with
621 Westermann's statement that *gol* means enclosure, home, homestead, family. It is seen in the names of some sections, e.g. Golobogu, corresponding with the *kwa* Obogo of Westermann.

621 Several hamlets in the midst of their cultivation patches form a
631 *fane*, which might be called a village group, under a chief (*jago*). A number of *fane*, each with its own grazing ground (*wak*), form a *fodo* (district), a number of *fodo* going to form each of the ten provinces of the Shilluk kingdom.

621 Fenikang, which is relatively large for a Shilluk village, consists of only two clans, the Golobogu and Pameiti, both traditionally attached to the great shrine. As their homesteads are built in two groups round the dancing space by the shrine, Fenikang corresponds more to our idea of a village than do most of the groups of isolated Shilluk hamlets, while Fashoda, with perhaps forty to fifty homesteads, has a special organization since it is inhabited only by royal wives and a few herdsmen. As a rule the number of homesteads in any Shilluk village is not great; there are, however, some large "villages". Atwadoi, north of Kodok, is, or was, the largest, and in 1903 was said to contain 120 homesteads.

614 As regards the clans themselves, Westermann gives a formidable
114 list[1]; actually many of these are not clans; he mistakenly raises a number of princely families to clan rank (e.g. *kwa* Nyadwai, the descendants of King Nyadwai) and he also includes a *kwa* Nikai, which, as Hofmayr points out,[2] stands for *kwa* Nyakai, i.e. the family of Nyakai, the crocodile mother of Nyakang (pp. 85–6) who is "related" to every member of the royal family. Whether families founded by foreigners have attained true clan rank, e.g. *kwa* Okogi, we cannot say, but it may well be so.

784 There are numerous observances connected with animals, including
825 some which might be called taboos, but we did not ourselves discover
114 any definite evidence of totemism, though as already stated clan exogamy prevails. On the other hand both Westermann and Hofmayr consider that totemism exists. Westermann gives the following
773 example:—
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> "The ostrich and the crow and Deng were split out of the gourd, all three are three-twin children. Deng went into a certain village, the ostrich went into the bush, and the crow flew up. We were born by Deng. Akwoe (the

[1] Op. cit., 127–34. [2] Op. cit., 237, where Westermann's list is criticized.

2:Seligman & Seligman E-5 (1909-1910) 1932
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of the shrine attendants as well as the village beasts. The priestesses of these shrines are probably chosen entirely for their efficiency, and we had full opportunity to note the excellent manners and forcible character of our friend Aker.

The clans Golobogu and Pameiti are closely associated with the upkeep of the Fenikang shrine, indeed the Golobogu clan, and probably to a lesser extent the Pameiti, act as caretakers of the shrine and when sexually pure can enter it freely. Children of these clans before the age of puberty and men in a state of chastity may enter the shrine, but if a man should do so after sleeping with a woman he would die. A married man whose wife is pregnant will in all probability be living chastely, and such men were seen entering the shrine without comment being made by the villagers. The chief (*jago*) of the local group of clan Golobogu always kills any beast that may be sacrificed at the shrine. Aker said that this man, one Ayurial, had instructed her in her duties as priestess of the shrine; it was, however, evident that Aker was of more importance than Ayurial, though how much this may have been due to force of character could not be determined.

The different functions of the huts constituting the shrine further indicate that the pattern of the original shrine was a homestead and that the shrine itself is the homestead of Nyakang. The information we give concerning the huts composing the shrine—each having its own name—is in part the result of our inquiries at Fenikang in part additional information provided by Mr. Heasty.

The names of the huts are: Nyikayo, Kwayo or Duwad, Wed Mac, Dag or Kwayo,[1] Duwol.

Nyikayo was the hut in which lived the mother of Nyakang; here millet was said to be stored.

Duwad was the name of the hut in Nyakang's homestead in which Nyakang used to sleep; whence the name Kwayo, the word used of royalty for "sleep" (other folk *nin*). This is the most sacred hut of the shrine, shown on Pl. VIII with the horns of sacrificed beasts in the ground before its door. In it are kept the former possessions of Nyakang, his stool—alleged to be of metal with "eyes", i.e. probably having its seat spotted as a leopard-skin—his drum, and his lyre (*thom*) said to have a metal body. Beside these are eight

[1] The reason for two of the huts having the same name is that, as will be seen immediately, both were sleeping places. Alternate names at Fenikang for Nyikayo and Wed Mac were Nagoja and Kejo respectively.

592 there may be a dependent relative or friend. A man's sons live in his homestead until they get married; if their father is dead, they live in the *gol* of their eldest brother or in that of their father's married brother. The owner of the homestead is the head of the *gol*; he holds the [678] cattle belonging to the unit and is responsible for the behaviour of the members of his *gol*. He has to pay cattle in compensation for any wrong which may be committed by any of the members.

The Hamlet (pac)

36 Hamlets are built about 100 yards apart on high ground parallel to the river. They vary considerably in size according to the number of homesteads which compose them. The homesteads of a hamlet are grouped round a cattle kraal containing a hut which shelters all the herds in the rainy season. The byre and hut are used as the general meeting-places and social centres for the inhabitants at all times and guests are entertained [882] there. There is often a *geu*, a hut with no surrounding fence, which is used as a dormitory by the unmarried men. The hamlet is a homogeneous 621 unit being an extended family group or a small lineage.

● [613] *The Settlement (pouh)*

The settlement consists of a number of hamlets, occupied by different [36] lineages. There are several hundred settlements, often not spacially distinct from one another. There is, however, a structural division which is recognised by the people themselves in referring to the settlement units. In spite of lineage differentiations within each settlement, all unite to defend the whole, all take part in the ritual of the age-set organisation, all participate in the settlement's relations with other settlements and all acknowledge a common chief.

554 The lineage organisation within a settlement revolves round two recog-
613 nised types of lineages: the *dyil* and the *wedh*. It is said that Nyikang,
621 the Shilluk culture hero and founder of the present Shilluk tribe, origin-
[773] ally granted each settlement to a clan. The surviving descendants of the grantees are considered the 'owners of the soil' and are termed *dyil* to distinguish them from lineages which settled on their land later and which are called *wedh*. If the original owners of the land are extinct, the *wedh* lineage next in importance takes their place and becomes *dyil*. The members of the *dyil* lineage are closely associated with the land they occupy and are accorded considerable prestige and authority in virtue of their position and this association. The *dyil* form the core of the settlement and political activities revolve round them. The *wedh* lineage members are not socially inferior, but the *dyil* lineages have greater prestige and are expected to be the leaders in important matters in the settlement. For this reason the *dyil* of a settlement is the 'dominant lineage'.

[629] The chief of the settlement, the *jago*, is taken from the *dyil* lineage. In practice, it occasionally happens that the dominant position of the *dyil* lineage is taken over by a stronger, wealthier, and more numerous lineage but, even if dispossessed of political power and the chieftainship, the original *dyil* lineage retains its ritual connection with the soil and also much of its local prestige. This ritual relationship remains so long as any living representatives of the original *dyil* lineage remain.

The Shilluk settlement is open, on the other hand, to certain structural weaknesses which follow from its internal organisation. These are pointed out by Pumphrey.(1) Each *wedh* kinship group has a dual loyalty - to its own lineage and to the settlement as represented by the *jago* and the dominant lineage. Only if the settlement chief and his lineage are strong are the loyalties of the hamlet lineages submerged in the larger unit. The cohesion of the settlement is, however, favoured in the rainy season owing to the fact that travelling is difficult and the community tends to be isolated. At such times the influence of the Shilluk *reth* is diminished and he has to rely on the loyalty of the settlement chief; isolation also increases the feeling of unity and the Shilluk clans, being dispersed and without territorial cohesion, are placed at a disadvantage.

Each lineage represented within a settlement has its original hamlet, the *pun dwong*, founded by the original immigrant who started the lineage in the settlement, and this is at the head of all hamlets of the lineage which have subsequently been formed in the settlement. The lineage head is the chief of the *pun dwong* and represents his lineage in the administration of the settlement unit. New hamlets are continually being founded by ambitious young men - usually in the same settlement as the parent hamlet and subservient to it, but occasionally they are started in another part of the country. The offshoots from the original hamlet (*pun dwong*) in the same settlement are called *nyole nyer* and are included under the name of the original hamlet, but if some grow important and large they will acquire separate names. Some originally powerful hamlets may eventually disintegrate altogether.

The lineages, and therefore the hamlets within a settlement, are closely related through kinship ties of one sort and another. A common feature in many lineage systems, and one which is also found among the Shilluk, is that the descendants of a man who has settled with his wife's people trace their descent through the female link to the lineage in whose home they live. Howell quotes specific instances in which this occurred in a settlement.(2)

The *wedh* lineages are thus grafted on to the dominant lineages of a settlement. Intermarriage occurs between members and relationship is traced through female links, the *wedh* lineage becoming 'sister's sons', and thus the structural differentiation within a settlement is greatly mitigated. The settlement is an integrated unit bound together by territorial units, common economic and legal interests, allegiance to one chief and to a dominant lineage to which all are connected in some way, and finally, bound by the necessity of mutual co-operation during the rainy season and in times of danger from outside sources. To counterbalance this, there are lineage loyalties and lines of structural cleavage within the settlement. These, in certain circumstances, such as weak leadership and dissatisfaction with their representation by the chief to the central authority, may cause the settlement unit to be rent by internal feuds and fissions.

Divisions

There are 11 divisions as follows:-(3)

(1) Pumphrey, *S.N.R.* 1941, Vol.XXIV, p.7. (2) Howell, *S.N.R.* 1941, Vol.XXIV, p.55.
(3) Howell and Thompson, *S.N.R.* 1946, Vol.XXVII, Fig.2.

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nyireth and their descendants continue to live near those of the *nyireth* as a fictitious lineage.

The Colo

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The colo consists of the main body of Shilluk clans, of which there are about a hundred. They are patrilineal clans tracing descent from the original followers of Nyikang, and also from those who have since migrated into and settled in Shillukland or were in occupation when the Shilluk immigrants arrived under Nyikang's leadership. Their origins are obscured in myth.

The colo clans like the *kwareth* are patrilineal and exogamous and marriage occurs between them. The difference is that the *kwareth*, through their connection with the founder of the present Shilluk regime and their ritual importance to the people as a whole, are treated with special respect and have special privileges.

CENTRAL AND LOCAL ORGANISATION

The Reth

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The Shilluk people recognise one supreme head, the *reth*, who represents the country as a whole, regardless of territorial, social or kinship divisions. According to Shilluk tradition the present *reth* is thirty-first of the royal line which began with Nyikang, who led the Shilluk into their territory, conquered it, and established the social order. The spirit of Nyikang is thought to reside in every *reth* and to be passed from one to another down the line of his successors.(1)

The Settlement Chief

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The settlement chief is traditionally directly responsible to the *reth* and executes his orders. He has certain religious obligations to the *reth*, such as building a house at Fashoda or maintaining the local shrine of Nyikang. The chief settles disputes in his territory, endeavours to keep order and harmony and to lead in community matters. He is selected by the lineage heads of the settlement and not by the *reth* who merely recognises his authority and position by investing him with the *lau*, personally knotting this robe over the *jago*'s shoulder.

The Headman of the Hamlet

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The *jal dwong pac* has a status which varies according to whether he is headman of the principal hamlet of a lineage - in which case he is also a representative of his lineage within the settlement - or whether he is the headman of a subsidiary hamlet, in which case he is hamlet headman only and merely the senior member of a group of homesteads. The headman of a principal hamlet often receives a *lau*, sometimes directly from the *reth*, in other cases from the settlement chief. This, however, is only in confirmation and recognition of his status and there is no question of appointment by the *reth* or the *jago*. The headman of a principal hamlet represents

(1) Evans-Pritchard, *The Divine Kingship of the Shilluk*, 1948, p.9.

his lineage in the settlement and, if he is a representative of the *dyil* lineage, he will have a special status as representing the owners of the land and the *jago* will treat him tactfully. The hamlet headman has charge of affairs within his unit and represents his people in external affairs.

The Gol Leader

The owner of a homestead is responsible for the unmarried members of his *gol*, but has no special status. The correspondence between territorial divisions and their representatives may be charted as below. (After Pumphrey, *S.N.R.* 1941, Vol.XXIV, p.7.)

TERRITORIAL DIVISIONS	REPRESENTATIVE AUTHORITY
Shilluk Tribe	The *Reth*
Lusk & Gerr Provinces	Chiefs of Gol Nyikang & Gol Dhiang
Northern & Southern Marches	Chiefs of Mumo & Tonga
.....Division *(Lusk)*.....	.....Division or Court Chief.....
Settlement *(Pooh)*	*Jago*
Hamlet *(Puc)*	*Jal dwong puc*
Homestead *(Gol)*	*Jal Gol*

(Dotted line indicates permanent administrative divisions with chiefs made by the Anglo-Egyptian Government. Previously, there were no permanent intermediate territorial units between the two provinces and marches and the settlements.)

THE RETH'S POLITICAL POWER

The actual degree of power possessed by the *reth* has been a matter for dispute among anthropologists. The majority of the early writers stressed his power and authority. Seligman writes, "The Shilluk king is absolute head temporal and spiritual.."(1) Westermann and others have said likewise. Evans-Pritchard and other recent writers suggest that in administrative matters, the *reth* is not so powerful.

The chiefs of settlements and the hamlet heads are confirmed in their offices by the *reth*. In no case, however, does he nominate them, for they are elected by the people of the units they represent in virtue of their positions as heads of lineages dominant in the area. Likewise the chiefs of the provinces and of the northern and southern marches are traditionally determined and persons who are eligible cannot be passed over for reasons of political expediency. On the other hand, the chiefs owe their *reth* certain duties and are responsible to him for the state of their districts and their inhabitants, for defence of the settlement area and for the collection of tribute. If there is a choice of candidates for any position, each having the necessary ability and lineage qualifications, it is conceivable that the *reth* might use his influence to have as chief the man most amenable to his wishes; otherwise he appears to have little chance of exerting influence on the choice of his local officials.

(1) Seligman, *Pagan Tribes of the Nilotic Sudan*, 1932, p.39.

182 561 621 from the fact that the *jago*, elders of the dyil clan, and other lineage representatives, hold political authority quite apart from the age organisation. The age sets take no part in disputes within the settlement, but when the settlement as a whole goes to war the warriors "... are mobilised into age sets."(1) Howell suggests that formerly the age organisation had special military functions, but whether this was so or not, the age sets seem to fulfil a more peaceful purpose today, and form a useful basis for organising the relations of generations for social purposes.

The Ngol Ceremony

561 624 At the *ngol* ceremony a war leader (*ban*) is elected. The *ban* has no administrative or political functions. His duties consist in organising the mobilisation of the warriors and presiding at communal feasts at which people assemble in age sets. His age mates may assist him in his cultivations. After the *ngol* ceremony each age set is given a new name.

Initiation

561 881 There are no elaborate rites of initiation among the Shilluk. Participation in a dance, the *cong bul* marks the initiation of a youth in the age organisation. The *cong bul* is a social affair which is arranged periodically with the permission of the *jago* of the settlement. It is not a ceremony of initiation in the normal sense but merely a formal recognition by the community that a lad has reached adult status and can take part in a man's obligations and privileges. Previous to the *cong bul* a youth is restricted in that he may not fight with spears, take part in war or in any dance other than one held for children. Before the *cong bul* he is not allowed to wear certain kinds of ornaments.

The *cong bul* is attended by a boy when he is 14-16 years old, or earlier if he has to take over the duties of family head through the death of his father. A youth normally obtains his father's permission and another man is appointed to act as his sponsor. The sponsor ceremonially adorns the youth with ornaments before he enters the dance. At the beginning of the dance the warriors salute the *jago*, advance in formation and fling themselves before him.

[553 556] At the time of the *cong bul* the initiated is usually presented with two spears by his father. Rich men give their sons an ox and they take their ox-names from these animals. An ox so given is kept until it dies and then a new one of the same colour is substituted. After the *cong bul* the initiates visit relatives and travel round the countryside for a few months.

CLANS AND LINEAGES

614 There are about a hundred patrilineal clans in Shillukland. Each clan has a name which is preceded by the word *kwar*, meaning 'descendants of'. All clansmen trace their descent from a common ancestor. They are bound by distinct rules of behaviour, by special observances and are exogamous.(2)

613 614 The Shilluk clans, like all Nilotic clans, are dispersed, each clan

(1) Howell, *S.N.R.* 1941, Vol.XXIV, p.57. (2) *Ibid.*, p.47.

having a great number of local branches, or lineages, spread throughout Shillukland, and there are no periodic reunions.

Members of a lineage are bound not only by kinship ties but also by ties arising through occupation of the same territory. The lineage is an effective political and social unit. A person generally thinks in terms of his localised lineage and refers most often to the founder of his lineage in the district occupied. In relation to members of lineages of other clans, however, reference is most likely to be made to the founding ancestor of a person's clan. As previously mentioned, the occupants of a settlement belong to a collection of independent lineages which graft themselves onto the genealogical structure of the dominant lineage through marriage with its female members.

INHERITANCE

Only the smallest lineage unit is of any importance in the inheritance of property. Pumphrey states that there are no definite rules for the inheritance of chattels.(1) If distribution has not been made before death they are usually taken by the eldest son, or by the next of kin where there are no sons. Cattle are taken by the succeeding *gol* leader, either a married son or a married brother. He cannot do exactly as he likes with them for he inherits certain traditional obligations. He has the moral obligation to use his herds for providing bridewealth to enable the male members of the *gol* to marry, in order of seniority, and it is considered wrong for a *gol* leader to marry a second time himself while there are men of his *gol* still unmarried and requiring cattle. The *gol* leader is also responsible for paying compensation in cattle for any wrong which has been committed by one of his household. Finally, it is recognised that no cattle of the family herds should be sold except in times of famine and to purchase grain. Pumphrey states that a breach of these terms of trust would "be universally censured but would probably not be interfered with by the courts."(2)

Uncultivated land belongs to anyone who settles on it.

MARRIAGE

The Shilluk are polygynous; a wealthy and influential man has three or four wives, while members of the *kwareth* may have several more. Marriage is forbidden with any member of one's father's clan and between all persons in respect of whom relationship, either through the father or mother, could be traced directly. Apart from these obstacles it appears that freedom of choice is generally allowed to both sexes in matrimonial matters.

Bridewealth

Bridewealth consists of ten head of cattle and sheep and spears. In addition the suitor makes small gifts and performs services to win the favour of his future father- and mother-in-law. Bridewealth discussions and arguments proceed between representatives appointed by the suitor's *gol* and by the girl's *gol*.

(1) Pumphrey, *S.N.R.* 1941, Vol.XXIV, p.24.
(2) *Ibid.*, p.23.

but the usual fine for making another man's wife pregnant consists of three cows and one bull; if pregnancy does not result the fine is two head of cattle. Fines for seduction are paid to the girl's father and vary from one to three head of cattle according to whether or not the girl is made pregnant. If a woman has committed adultery, she confesses it at the time of childbirth; her husband then exacts the appropriate fines from the men concerned.

If children have been born outside marriage the eventual husband may take them over and will pay extra bridewealth cattle. Failing this, they are brought up in the *gol* of their maternal uncle and belong to his clan. He will receive the bridewealth paid on the marriage of the girls.(1)

Widow Inheritance

According to Westermann widows are inherited by the brothers of the dead husband or by his sons, who take the wives who are not their own mothers. He then adds that, if children are begotten from these wives, they belong to the family of the dead man and "they are like his own children."(2) This custom of raising up seed to the name of the dead man is general among the Nilotic tribal groups.

KINSHIP AND KINSHIP TERMINOLOGY

Ora

The in-law relationship of *ora* has been commented on by Seligman and Pumphrey. It appears to have two particular applications, being used in a narrow and in a wider sense.

A man describes as *ora* all his wife's kinsmen and, strictly, all the kinsmen of the wives of the men of his own generation belonging to his own clan. This extension may be because he is allowed, at any rate in theory, to have access to the wives of such clansmen and temporarily takes over the in-law relationship with their parents. During the first years of marriage the members of the husband's *gol* have to respect and to avoid the members of the wife's *gol*. Pumphrey suggests that the basic reason for this is that the initial period of marriage is an unstable one and friction is gradually resolved as the bridewealth is paid off and children are born. To avoid friction the husband does not speak to his *ora* and meets them as little as possible.

In a wider sense the *ora* tie is connected with certain *ora* taboos. The breach of these taboos is believed to cause *dwelo nikwaro*, a form of illness believed to affect both mother and child who will die unless the man who induced the mother to break the taboo will split a gourd in two and sacrifice a sheep.(3) There are certain *ora* relationships between lineages and one lineage will be *ora* to another. Thus, if men of lineage A have married women of lineage B, C and D, there are *ora* relationships between A and B; A and C; A and D. In such a case no men of lineages B, C and D

(1) Pumphrey, *S.S.S.* 1941, Vol.XXIV, pp.34-5.
(2) Westermann, *The Shilluk People*, 1912, p.114.
(3) Pumphrey, *S.S.S.* 1941, Vol.XXIV, p.39.

would marry women from lineage A as this would prevent the correct working of the relationship of avoidance and would confuse the situation. Each lineage therefore develops a tendency to marry women of some other specific lineage,(1) but this is a traditional convention only and not compulsory.

In addition to the ordinary *ora* relationship between two lineages it is dangerous for a man to have sexual relations with a member of a lineage which is *ora* in the second degree. B, C and D may have an *ora* relationship, through customary intermarriage, with other lineages, E, F, G and H. If a man of lineage A seduced a girl of lineage E then all the men of lineage B would be offended, since they regard marriage with girls of E as their prerogative, and there is an *ora* relationship between the two lineages as there is through A and B. *Dwolo* sickness would result from the offence in the same way as if a man had relations with a woman who was a blood relation.

Terminology

Pumphrey gives a list of Shilluk kinship terms,(2) among which may be noted the absence of any single word for brother, such a kinsman being described as father's son or mother's son. The Shilluk kinship terms used to describe members of the immediate family are extended to others of the same generation, and from this descriptive terminology a classificatory system is formed.

RITUAL AND OTHER CULTURAL FEATURES

There are three major aspects of Shilluk belief and ritual; the recognition and worship of Juok, the cult of Nyikang and the kings in whom he has been reincarnated, and the cult of the ancestral spirits. In addition there are less important beliefs such as the belief in the spirits of the bush and river.

JUOK

The concept of Juok is found in many of the Nilotic tribal groups although beliefs concerning it vary. Among the Shilluk Juok refers to a spirit which is universal, formless and invisible like the air. Juok is above Nyikang and men though he is approached principally through Nyikang. The Shilluk perform sacrifices to Nyikang which cause him to move Juok to send rain, to prevent misfortune, remove sickness and so forth. Juok is so linked to Nyikang that he is seldom approached in prayer without mention of the latter as intercessor. Juok is vaguely associated with the firmament and is recognised as creator though he is believed to show little interest in men owing to his greatness which is so far above them.

Hofmayr(3) states that the Shilluk put adjectives to the word Juok in order to bring out one or other of his attributes:

(1) Pumphrey, *S.N.R.* 1941, Vol. XXIV, p.20. (2) *Ibid.*, pp.27-9.
(3) Hofmayr, *Die Schilluk*, 1925, pp.186-7 and p.193.

5:Lienhardt E-4 (no date) 1954 FJ23 Shilluk FJ23

which is now not exercised, to take part in the election of the Shilluk king. This right comes from Nyikang, who originally married his daughter to a Nuba, and received from the Nuba an inlaid stool, a replica of which is now the 'throne' of the Shilluk.[1] Such a myth, for the Shilluk, gives the Nuba a customary place in the social order of the Shilluk world. There are other examples which show that Nyikang explains differentiation, as he explains the relationship between the differentiated parts. One illustration may be taken from a myth of Nyikang's making people from animals,[2] and another, from the nature of the territorial divisions of the Shilluk kingdom.

It is said that when Nyikang first arrived in his land with his followers, he made people for his kingdom out of insects, fish, and animals. These he captured and turned into human beings, and they are the origin of the Shilluk common people. After Nyikang had made these people from the animal creation, 'the parent stock was removed by death', so that their children might not know of their origin. So the Shilluk common people derive their humanity, and their separateness from the animal creation, from the action of Nyikang. They claim, however, that their totems were given them by Nyikang,[3] who thus both separated them from the non-human creation, and also established an ordered relationship between some of the descent groups of his kingdom and various non-human species. According to another account, Nyikang alone was able to recognize that men were masquerading as animals and, seeing through this confusion, he captured them and made them into the men they really were.[4] This story shows Nyikang able to distinguish between appearance and reality, and to assimilate the reality to his kingdom.

Partition of the Shilluk kingdom by Nyikang

The clearest example of Nyikang's position in Shilluk cosmology—that is, their apprehension of the differentiation and the correlation of the parts of their world—is to be found in the territorial partition of the Shilluk kingdom, and this is here described at some length. Nyikang is thought to have entered present Shilluk country in the south-west, near Tonga, and to have moved along the west bank of the river until he established the northern limits of his country near Muomo, founding villages on the way, and associating them with his followers, his clients, or himself. The dominant lineages of various Shilluk settlements thus owe their association with the land in which they live to Nyikang. Westermann says that the Shilluk themselves think of their land as a whole by referring to Tonga and Muomo, its most northerly and southerly settlements, which term 'corresponds exactly to the expression of the ancient Hebrews: from Dan unto Bersheba'.[5] Shilluk country is now divided into two provinces, Ger, or Gerr, in the north and

[1] Hofmayr, 1925, p. 31.
[2] Westermann, 1912, p. 136; Oyler, 1918, pp. 111, 112.
[3] Hofmayr, op. cit., p. 835.
[4] Oyler, 1918 (i), p. 111.
[5] Westermann, op. cit., Introduction, xx.

8:Howell E-4,5 (1937, 1948) 1953 FJ23 Shilluk FJ23

localized lineage within one settlement is certainly exogamous and there is also a bar to marriage into the maternal lineage. The clan, widely distributed in minor branches throughout Shilluk country, does not function as a corporate unit except at times of national festivals and then only in the sphere of ceremonial and ritual.

Marriage and Marriage Laws

As with the Nuer and Dinka, marriage among the Shilluk is achieved by the performance of recognized social procedures and the payment of bridewealth in the form of cattle, sheep, and goats. Nowadays, cash may be paid in addition to or in lieu of cattle, but not frequently and not in large sums.[1] It must be emphasized from the start that the Shilluk do not possess anything like the number of cattle owned by the Nuer and Dinka,[2] and for this reason alone the number of beasts paid as bridewealth is lower. Among the Nuer and Dinka the average ranges from fifteen to forty head of cattle according to the prevailing condition of the herds. Among the Shilluk the number is fixed at ten head, and although there have been times when few Shilluk were able to pay this number, it has been retained rigidly for several generations despite attempts by the Administration to reduce it. With sheep and goats, which are paid in addition but do not have the same significance, there is no such rigidity. The number of these seems to vary according to the attractions of the bride, though prevailing economic conditions doubtless play their part.

There is much to be found on the subject of marriage in the writings of Hofmayr, Westermann, and Seligman,[3] though many statements are misleading. This summary account of Shilluk marriage laws is based largely on the writings, both published and unpublished, of M. E. C. Pumphrey[4] who not only took into account previous literature but, as an administrator in Shilluk country for several years, had better opportunities to investigate the legal aspect of the subject. These are supplemented by my own direct observations.[5]

The Social Processes and Legality of Marriage

Pumphrey says:

> The marriage tie creates an obligation to pay cattle, but it is not created by or dependent upon such payment. To render a union a marriage only two things are essential. First there must be no positive barrier (such as known consanguinity between the parties . . .) and secondly there must be an offer and an acceptance. The offer and acceptance are symbolized by the man offering the woman's *gol*[6] a sheep (*dyel dhod*). Acceptance of this sheep signifies acceptance of the suitor. The marriage is then complete.[7]

This transaction, which is limited to the immediate family of the parties to the marriage, is followed by *tieng nyaho* (the brewing of beer) and a wedding dance (*nyaho thieth*) to which many persons are invited and which therefore serves to make the union widely known. It is not, however, strictly correct to say that the marriage is,

[1] The tendency to use cash in lieu of cattle is apparently increasing.

[2] Ratio of human to cattle population: Shilluk 1:10-15; Nuer 1:1-3 (highest recorded).

[3] See Bibliography of the Shilluk, given in a previous article (*Africa*, xxii. 1).

[4] Pumphrey, 'The Shilluk Tribe', *S.N.R.*, vol. xxiv, 1941.

[5] Based on field work carried out in 1937 and on an investigation and analysis of the marriages of one Shilluk lineage carried out in 1948. The results are to be published later.

[6] Family group and legal guardians.

[7] Pumphrey, *op. cit.*, p. 63.

8:Howell E-4,5 (1937, 1948) 1953 FJ23 Shilluk FJ23

Active Divorce: This is simply known as *tap*: disputes over divorce which are frequently brought before the Courts being known as *gony tap*.

(*a*) If *A* marries *B* with ten head of cattle (or less) and a divorce is instituted, all cattle should be returned to *A* with the exception of one cow (in the past two) known as *kwor kwok*. The expression *kwor kwok* is used generally in reference to all kinds of sexual offences in which rights in women are violated and, as will be seen later, implies that compensation should be paid. Since the union is terminated and *A* has renounced his rights in his wife, the Shilluk say he must pay something for taking her virginity. It also refers to loss of domestic assistance in the home, for Shilluk sometimes say that this deduction is *kir nur*, which comes to mean 'compensation for services rendered in the home' and it is not considered necessary if the union is dissolved before the wife takes up residence with her husband. This deduction is still made even if the wife is to blame.

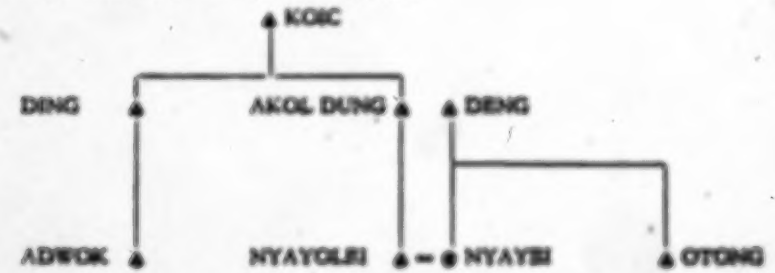
(*b*) *A* marries *B* and *B* produces children. Should a divorce follow, *A* can only claim return of his cattle after suitable deductions have been made for the children at the rate of five head of cattle for a girl and two for a boy. In such circumstances *kwor kwok* or *kir nur* would not be paid by the husband, who thus retains legal parenthood of his children. Otherwise, as will be seen later, the children would become *ninjo* (illegitimate) and belong to the wife's lineage.

Two examples show the way in which such disputes are nowadays dealt with by the Courts.

Kak *wad* Banykwor *v.* Anyang *wad* Dwalo (1949)

Kak married Anyang's daughter Nyakony for ten head of cattle, ten sheep and £E2.500/1000 in cash. One child was born of the union and, at the time of dispute, was about three years old. Nyakony then eloped with another man and Kak claimed the return of his cattle and other bridewealth. Anyang had already paid everything back with the exception of two cattle which he claimed should stand as legitimization fees for the child. The Court, however, held that the legitimization fees were covered by the offspring of the original cattle which Anyang had not returned to Kak and which Kak was not in fact claiming. No deductions were deemed necessary as *kir nur* was claimable by Nyakony's family in any case.

Adwok *wad* Deng *v.* Otong *wad* Deng (1949)



Nyayolei (deceased) married Nyayei for eight head of cattle, sixteen sheep and goats, eleven baskets of grain and £E1.500/1000 in cash. The marriage took place in 1918 Padiet's time

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Anajok married Nyagolding for ten head of cattle and ten sheep. Nyagolding gave birth to two children who died as infants, while she herself died some twenty-eight years ago. No cattle were returned to Anajok on her death and no claim was made so long as *X* and *Y* were living. Anajok now claims *kai at* from Odhow. This claim was upheld by the Court and two head of cattle awarded to Anajok. It is, as a matter of fact, unlikely that Anajok would have claimed *kai at* if his daughter *Y* had lived and married, though *X* might have done so.

Anger and Nyang v. Kanker and Ming

Anger married Kanker's sister, Acienhgwok, for eight head of cattle and five sheep. This was in 1918 Fadiet's time (*circa* 1909). Acienhgwok died in childbirth leaving no other children. Kanker returned six cattle and all the sheep. Anger (in 1949) then claimed the return of the remaining cattle. This claim, made some forty years after the event, was regarded by the Court as a frivolous one. It was held that the two head of cattle stood as *dhol rwac*, to which Kanker had undisputable right.

Kai at therefore has various meanings, the most precise being another daughter of the dead wife's house handed over by her family as a 'substitute'. The custom is not confined to the husband as an individual, but applies to his kinship group, for Shilluk say that a girl might be handed over as *kai at* even in a later generation, if no bride-wealth had been returned in the interim. Again, if the wife died after fulfilling her procreative obligations, her family might allow the widower to marry her sister at a reduced bridewealth (eight head of cattle instead of ten). This, however, is really only an application of the general rule that *kai at* (here meaning a payment of cattle) can be claimed by a man from his maternal uncle when his mother dies, provided she dies at a ripe old age and has borne several children. In this sense *kai at* does not depend on the termination of the union, but is rather confirmation thereof and is not paid unless the two lineages wish to maintain the close relationship which marriage in a previous generation has secured. This claim is now nearly always upheld in the Courts and provides an example of how a payment depending on a variety of circumstances has become enforceable at law.

Further Rules Concerning Cattle Returnable on Divorce

Shilluk sometimes say that in the old days on divorce all the original bridewealth cattle and all their offspring were returned. There is little evidence for this statement and the rule is certainly not applied today. The wife's kinsmen are not expected to return any cattle which have died in their possession, though they may be expected to produce the hides as evidence of death. On the other hand, cattle which have been sold for cash, slaughtered for meat, or paid in execution of debts (other than direct marriage) or as compensation for wrongs committed, must be replaced by substitutes.[1]

Writing on this subject in 1931, Pumphrey says:

Cattle paid as marriage payments in Shilluk country are an exact substitute for cash in that they are treated as negotiable instruments. A claim for the identical cows when, owing to divorce or death, the marriage payment is reclaimed, is never supported. Cattle paid are in fact usually negotiated immediately, just as cash. The recipient will almost invariably pay the cattle away either in satisfaction of his debts or else in the marriage of one of his near male relatives.[1]

[1] Pumphrey: from unpublished records.

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tant among the Nuer and Dinka, does not usually arise. The Shilluk seem to attach greater significance to physical paternity than do other Nilotes and the *okujo* male will usually be linked to the name of his *genitor*, even though this carries with it no legal rights. In the case of males there is often a tendency on the part of the maternal uncle or his heirs to deny to the *okujo* rights of inheritance or full participation in the reciprocal privileges of the lineage, so that his status is sometimes precarious and indeterminate.

Unlike the Nuer and Dinka, the Shilluk have no 'Ghost-Marriage'.[1] It is not stated as a fundamental obligation of kinship that a wife should be 'married to the name' of a dead kinsman, though the sentiment which dictates the custom among the Nuer and Dinka is not absent among the Shilluk. In this sense the Nuer and Dinka system is perhaps more individual than that of the Shilluk. Among the Shilluk continuity of the kinship group, not of the individual, is assured by normal legal marriage with cattle which might well have been used by the deceased for this purpose, but are not transferred in his name. Names are retained, however, by a belief in reincarnation. It is believed that the spirit of some ancestor appears in the new-born child which is then named after the ancestor. At the birth of every child a ceremony is performed, usually with the assistance of a *bay rith* who specializes in such matters, to determine this. The participants will ask, '*nwa akal yi min?*—"This one is brought by whom?' This accounts for the repetition of names in Shilluk genealogies, irrespective of sex, since there is no reason why the spirit of a female ancestor should not enter a male child or vice versa.

As will be seen later, a man who seduces a girl, if she subsequently gives birth to a child, cannot assume legal parenthood of his offspring except by marrying the mother and then only if at least some of the bridewealth cattle have been transferred, and the initial processes of marriage performed before the child is born. Theoretically, at least, children born out of wedlock cannot be legitimized and must therefore remain *okujo*. This does not apply if the father is betrothed to the girl at the time, provided that he eventually completes the marriage payments. It often happens, however, that a child born in these circumstances is adopted by the man who subsequently marries the mother, and marriage in these conditions usually brings with it legal parenthood of children born out of wedlock.

Violation of Rights in Women

Seduction of Unmarried or Betrothed Girls and Adultery

The seduction of unmarried girls is accounted a serious wrong among the Shilluk and one which demands compensation. The wrong is referred to as *kwor kwoh nin gaw* and compensation is assessed, both currently and traditionally, at one ox. Pumphrey remarks that,

> '. . . an original seduction often eventuates in marriage, in which case the seduction payment is payable first and the marriage payment after (and over and above it). In such cases also marriage dates from the acceptance of the sheep and it is improbable that the girl's family will accept it until the seduction payment is completed.'[2]

[1] See Evans-Pritchard: 'Some Aspects of Marriage and the Family among the Nuer', *Zeitschrift für Vergleichende Rechtswissenschaft*, 1939 and Rhodes-Livingstone Inst. 1945.

[2] Pumphrey: unpublished records.

9:Howell E-5 (1937-1950) 1952 FJ25 Shilluk FJ23

that the most definite contrasts may be found. Whether this established and institutionalized monarchy is the result of diffusion from elsewhere, a legacy from ancient Egypt,[1] or the result of spontaneous development from the politico-religious functionaries who exist in embryo form among other Shilluk-speaking[2] and, indeed, other Nilotic peoples, is a controversial subject which I do not propose to discuss here.

Territorially, Shilluk country is divided into two provinces, within which are the northern and southern provinces of Muomo and Tung, eleven divisions, and finally each division into a number of settlements which are referred to as *pedh*.[3] The settlement is the largest political unit which has a permanent and stable function in Shilluk society today.[4] The members occupy a common and clearly defined territory, have a common grazing and fishing area held collectively, a common name, and a common system of age-set nomenclature.[5] Within each settlement are a number of villages or hamlets, each of which, with its offshoots, is occupied by a distinct kinship group, the local lineage of one of the main Shilluk clans. One of these lineages is usually dominant and, though it does not give its name to the settlement, its leader is generally recognized as holding some authority over the rest of the community. In each settlement there are also usually representative lineages of *kwarth* who sometimes, but not always, have assumed a position of dominance within that settlement, usually by force of numbers. There are also *bang reth* living in close association with *kwarth* or tending one or more of the numerous royal shrines.[6]

There are frequent movements and migrations, both of individuals and of small domestic groups. The persons who thus take up residence in other parts of the country retain links with kinsmen in their original home and these links continue for a period. The number of generations which pass before they are forgotten is indeterminate and variable, but the factor of territorial association is an important one. Lineages of one clan living in one area are likely to retain these links and remain bound by rules of exogamy however far removed they may be in the kinship structure. Moreover, common residence in one village area or even one settlement may create bonds which are equal in strength to kinship ties and may even carry with it a bar to intermarriage. In such circumstances there is usually the fiction of common descent through the female line. Among the Shilluk there is a bar to marriage with close relatives on the maternal side carried to three or four generations, but common residence sometimes creates a more permanent prohibition.

[1] See Seligman, C. G., *Egypt and Negro Africa*. George Routledge & Sons, 1934. p. 60.

[2] For example, the Anuak nobles; see Evans-Pritchard, *The Political System of the Anuak of the Anglo-Egyptian Sudan*, Monographs on Social Anthropology, London School of Economics, 1940; and Delberg, J. H., *The Lango*.

[3] *pedh*. A more phonetic and relative term than I had realized when writing an article on this subject in 1937. *pedh* simply means 'home' or 'homeland' and Shilluk refer to *pedh collo*: 'Shilluk-land'. The word *lwak* has the same relativity as the Nuer word *cieng* and the Dinka word *wut*.

[4] There have, of course, been changes of boundaries and processes of fission and fusion characteristic of any segmentary society. The nature of the terrain in Shilluk country, however, precludes any great change. The limitations of high ground, with clear cut watercourses as boundaries, together with associated economic interests, tend to stabilize even enmities.

[5] This is a significant fact and one which throws much light on the true nature of the Shilluk *pedh*. When we compare other Nilotic tribes we find that age-set nomenclature is common to a whole tribe, but does not extend beyond tribal boundaries (Nuer) or, like the Shilluk, is limited to smaller segments of society (Ngork Dinka).

[6] Lineages of the *kwarth* are referred to by the name of the *reth*, *ajwath* (son of a *reth*), or *ajwarth* (grandson of a *reth*) who founded them. Thus *kwarth* Fadiet, *kwarjwarth* Adiang, &c. Similarly, *bang reth* are distinguished as *bang reth* Fadiet, *bang ajwath* Adiang, &c.

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daughter, would marry out of the lineage, and her bridewealth would be used to marry a wife from elsewhere. I can quote no actual instances of this custom, but it is in keeping with Shilluk ideas, and I believe it to have been common in the past. The indemnity is known in Shilluk as *rel dhom*, 'the replacement of a man'. Although the Shilluk do not have an institution comparable to the Nuer and Dinka custom of 'ghost-marriage',[2] they certainly consider that the continuity of the kinship group must be assured and the acceptance of an indemnity is primarily directed to this object. A wife married with 'blood-cattle' is called *nya wir dhom*, 'the girl in place of the man',[3] and although she is not married specifically 'to the name of the dead man', as would be the case among both Nuer and Dinka, the principles are the same. The primary intention in accepting such payments in cattle is therefore to marry a wife into the dead man's lineage, or to acquire a girl who will either be taken in marriage or received as a daughter from whom bridewealth may be expected. Since bridewealth among the Shilluk is more or less rigidly maintained at ten head of cattle, it is logical that the indemnity for homicide should also be ten.

Among many Nilotic peoples in the past there were different rates of compensation for the taking of human life according to the status of the person killed. Among the Shilluk a greater differentiation might be expected, but there is little evidence of this, though Shilluk themselves say that to kill a member of the royal clan would be a serious offence and in the past was likely to call forth a punitive expedition by the *reth*. It is significant that Hofmayr says: 'To wound a royal prince or princess, or a royal daughter or son of a prince, whether it happens accidentally or intentionally, demands a high penalty for the shedding of royal blood (*a wum*). In 1912 a boy accidentally injured a royal daughter with a spear and caused only a slight flesh wound. He had to pay six head of cattle (two or three to the King, one to the mother of the girl, and one to the Chief of the village).'

There is normally no distinction in the amount of compensation demanded for the death of a woman. A husband who kills his wife is not expected to pay compensation if he has completed the bridewealth payments. When a woman kills someone, her father or legal guardian is held responsible if she is unmarried; a husband is responsible for the actions of his wife.

As among other Nilotic peoples, when homicide is a joint action, the first man to cause injury to the deceased is held to be responsible for his death.

In the peacemaking negotiations described, the ritual acts and ceremonial procedures are reminiscent of those performed by the 'Leopard-Skin Chief' among the Nuer, and the 'Chief of the Spear' among many Dinka tribes. These similarities are seen in the public ceremonies rather than in the special ritual performed to relieve the killer of the spiritual contamination which is believed to follow an act of homicide; this is not surprising, since obviously the *reth* could not deal individually with every killer. Further, it is customary for these functionaries among both Nuer and Dinka to take a small proportion[4] of the 'blood-cattle' in return for their services;

[2] See Evans-Pritchard, *Kinship and Marriage among the Nuer*, pp. 109–12. Oxford, 1951.

[3] Mr. J. L. Baker tells me that children born in such circumstances are known as *ada ne ada* (according to me) which means literally 'father dead'.

[4] For example, out of a total varying between twenty and forty head of cattle, the Nuer *kwar kwa* takes the *yang kwinl* in return for his services such as in the negotiations for peace, the *reath nwai* ('bull calf of blood') and *yang kwai* ('cow of the leopard-skin'), besides two oxen which he sacrifices at the ceremony. In some parts of Shatland three myth

possesses no chief as such. The clans have in fact disintegrated over the face of the country, so that not only will clan "A" be distributed over several settlements, but one settlement will contain detachments of several clans. A detachment of clan within a settlement has been termed a "lineage" by Mr. Howell and will be so termed in this note.

THE SETTLEMENT (PODH).

The word *podh* is as elastic as the English "home" or the Arabic "dar." It can describe the entire Shilluk country, a settlement or a group of settlements. Properly however it designates the settlement, which is a group of villages, containing several lineages, agglomerated for purposes of mutual defence and owing allegiance to a common chief. The settlement is the basic element in the indigenous tribal structure.

The country is divided into some hundred settlements, varying in size from Kodok which contains more than 600 adult males to others containing less than 100. Geographically they are divided by lines approximately at right angles to the river.

Each settlement contains, in microcosm, the administrative difficulties of the tribe. For the settlement, which appears at first to be a purely territorial unit, is really a collection of different lineages. These lineages, welded together by threat of war, are apt to be dissident in the present time of comparative peace and although they owe allegiance to their common chief they sometimes feel and pay more to the lineage head within the settlement. There is, in fact, in the settlement, as in the whole tribe, a conflict between the loyalties due to the territorial unit and those due to the submerged but ever existing clan.

It is said that Nyikang originally granted each settlement to a clan. The descendants of the original grantees, if they survive, are considered the owners of the soil and are termed *dyil*, to distinguish them from subsequently immigrating lineages, described as *wedh*. Naturally the lineage of the original grantees is often extinct, in which case the next senior lineage in the settlement becomes *dyil*. In theory the *dyil*

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554 lineage should provide the chief. Expediency, however, requires
613 that the chieftainship shall follow local strength, or in other words
621 local numerical superiority. Thus, with a certain inevitable lag,
622 the lineage which is most numerous within the settlement tends to dispossess the *dyil* lineage of the chieftainship[10] of the settlement. Nevertheless the *dyil* lineage, even when dispossessed of the chieftainship, retains a certain local prestige as owners of the soil and its opinion always carries extra weight in debate. Some settlements have an interesting arrangement whereby the chieftainship goes to two or three lineages in turn (*e.g.*, Odong Fanyikang).

361 Within the settlement each lineage has its original hamlet (*pan*
613 *dwong*)[11] subservient to which are the subsequently formed hamlets
621 of that lineage within the settlement. The chief of the *pan dwong* (*i.e.*, the lineage head within the settlement) represents his lineage in the politics and administration of the settlement. The hamlets of one lineage are not necessarily grouped together in the settlement.

613 With a strong settlement chief the lineage loyalties are largely
621 submerged in the *esprit de corps* of the settlement. Conversely when
622 the chief is personally weak or belongs to a lineage which is numerically small the latent lineage loyalty raises its head and the administration of the settlement suffers accordingly.

THE HAMLET AND THE HOMESTEAD.

[613 Unlike the settlement each hamlet (*pac*) is a homogeneous unit
621 in the sense that a hamlet contains only people of the same lineage. Some hamlets are very small, consisting of a single homestead, while others may contain fifty. In any case the hamlet is no more than an enlarged family group. The homesteads are arranged in roughly

10. The *lau* (meaning sheepskin) is the insignia of chieftaincy. The name has been transferred to the strip of cloth which each chief receives, usually from the *Reth*, on his appointment.

11. *Pac* = hamlet. This word assumes the forms:
pan when followed by a qualifying adjective.
pa when followed by a genitive.
Its plural is *apar*.

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177 643 648 The *Reth* to-day is a convenient potentate the basis of whose power becomes more and more of an anachronism. In addition to being President of the "Central Shilluk Court," and as such hearing appeals from the twelve Division Courts, he is the mouthpiece of the Government in an ever increasing number of administrative functions and is invaluable in making peace in blood feuds and in dealing with all serious breaches of the peace. The tribe pays him elaborate outward respect, and continues to feel a genuine reverence for his office.

THE DIVISION CHIEFS.

177 634 It has already been explained that nine of the thirteen division chiefs are in a sense upstarts, being settlement chiefs exalted to an eminence which tradition does not justify, but that they are becoming progressively all to be regarded as having equal authority. They are appointed by the *Reth*, usually on the nomination of a council of the Settlement Chiefs concerned. The prospect of a monthly salary of £E. 2 and the anxiety of each settlement to provide the Division Chief makes the appointment a matter of considerable interest and rivalry. [648] The Government's policy is generally to allow the chieftainship to remain with the lineage of the previous holder unless he was dismissed [613] for misconduct and it is wished to penalise him and his line, or unless there are no suitable candidates from the holder's lineage, or unless his lineage has become so weak as to render impotent any chief appointed therefrom. On such occasions the chieftainship may change from settlement to settlement, as occurred recently in Fashoda Division. [613] [541] There is an unfortunate feeling implanted in the Shilluk that so long as a senior member of the family is alive it is improper that a junior member be appointed. A potentially able young chief will thus be rejected on the grounds of the existence of a doddering uncle. Never- [648] theless the Shilluk are basically aware of the desirability of a strong chief and a veto by the Government, expressed beforehand, upon any candidate who is too old will probably be excepted as a wise dispensation from above, relieving them of the odium of passing over an elder member of the family.

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The present status and functions of the thirteen Division Chiefs are the same. Each one presides over the court of his Division, and is responsible for the due payment of taxes and for sundry administrative affairs such as the clearing of roads. They have become an essential link in the administration and the feeling of "division-consciousness" is growing and needs to be fostered. The future effectiveness of the *Reth* depends much upon the strengthening of their position as his local representatives.

The Settlement Chief.

The Settlement Chief is traditionally directly responsible to the *Reth*, since the four intervening high chiefs used to act more as his High Sheriffs than as local potentates. In addition to the execution of the *Reth's* orders the Settlement Chief has always had certain semi-religious obligations such as the building of a house or two houses at Fashoda or the maintaining of the local shrine of Nyikang. The settling of disputes within the settlement has always been his duty and the modern tendency for him to be judicially short-circuited in favour of the Division Chief should be avoided as much as possible. He can and should relieve the Division Chief of much of his work. He should attend meetings of the court at least whenever any party to a case is from his settlement. He is responsible primarily to the Division Chief for public security, taxes and road work.

The settlement chief is selected by the lineage heads of the settlement and invested by the *Reth* who himself knots the *lau* over his shoulder. Those of Tonga alone are invested by the Division Chief.

The Village Headman.

The status of the village headman (*jal dwong pac*) varies in accordance with whether he is the headman of the principal village of a lineage (*Pan dwong*), in which case he is not only a village headman but also the representative of his lineage within the settlement, or the headman of a subsidiary village in which case he is a village headman pure and simple, the senior member of a group of homesteads. Headmen of principal villages often receive a *lau*, in some cases from a *Reth* direct

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622 and in others from the Settlement Chief. In a few cases this *lau* (sometimes designated as *lau thin*, (minor *lau*,) to distinguish it from the *lau* of the Settlement Chief) is given neither by the *Reth* nor by the Settlement Chief but by the chief of the settlement from which this lineage migrated into their present locality. This is uncommon.

613 622 [651] The headman of a principle village represents his lineage within the settlement. To a certain extent he is and should be made responsible for the taxes of his lineage. If he is the representative of the *dyil* lineage he will have a special status as representative of the true owners of the soil, and in this case the Settlement Chief will tend to regard him with some apprehension as the leader of a potentially rival faction.

622 [621] The headman of a subsidiary village has a lowly status. He has no *lau* and is no more than the head of a family group. Many villages, especially in Luak, are very small, consisting perhaps of a single homestead so that a headman may be the only taxpayer in his village. The forming of such separate homesteads is contrary to good order and should be discouraged as far as possible. In Delal and Atodwoi Divisions the villages are on the whole very much bigger and the tribal discipline tends consequently to be better.

THE GOL LEADER.

592 Every married man has a homestead although it may comprise only himself and his wife. As the owner of a homestead he is a *gol* leader. As such he has little official status but, as has already been explained, he is entirely responsible for the unmarried members of his *gol* and should collect their taxes and hand them to the headman.

To recapitulate we may tabulate the political ladder as follows:—

681

Shilluk tribe	.. ..	*Reth.*
Luak and Ger	.. ..	Chiefs of *Gol Nyikang* and *Gol Dhiang.*
Division (*luak*)	.. ..	Division (or Court) Chief.
Settlement (*podh*)	..	Settlement Chief.
Hamlet (*pac*)	.. ..	*Jal dwong pac.*
Gol	.. .. ..	*Jal Gol.*

17: Pumphrey G-5 (1934-1938) 1941
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CHAPTER 5.

CUSTOMARY LAW.

PROPERTY.

Since the *Kwar* entire has been split into lineages within the various settlements the ties of clan have become weaker and now operate practically only within the settlement. *Pari passu* with this slackening of the ties of the clan has occurred a change in the ownership of cattle[30]. Possibly the clan used to own cattle in a communal herd from which were disbursed cattle in return for wives from another clan. At present the cattle of each hamlet are kept rigidly apart and not even within the hamlet are they communally owned. The *gol* leader alone owns cattle and he alone, as has already been described, can dispose of them. He alone allots cattle as bride wealth for unmarried male members of his *gol* and receives cattle paid to the *gol*, whether as marriage price or as compensatory payment for a wrong.

It is not perhaps too fanciful to compare his position with that of a trustee towards beneficiaries (who are the members of his *gol*). He is the sole legal owner and can, legally, dispose of them as he chooses. He holds them in fact however subject to a trust which equity will enforce. The terms of the trust are that all cattle shall be applied solely towards the marriages of male members of the *gol* in order of their seniority, that no cattle shall be sold except for the purchase of grain in time of famine, and that the *gol* leader shall not himself marry a second time unless there is no unmarried male member of the *gol* of marriageable age. Any compensatory payment becoming due from the *gol* on account of a wrong should take precedence over any other payment. A breach of these "terms of trust" would be universally censured but would probably not be interfered with by the courts, which tend conveniently to hold that a *gol* leader has full and sole right as to disposal.

It is interesting that where a compensatory payment for killing is due the net is cast wider and not only the entire lineage but even members of other lineages of the same clan may be required to contribute.

30. Where "cattle" is used in this chapter it may be taken to extend also to goats.

17: Pumphrey G-5 (1934-1938) 1941
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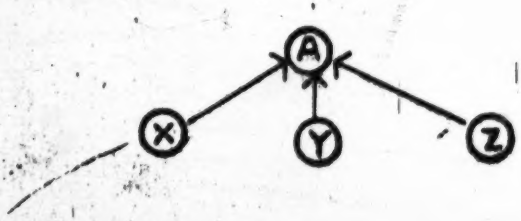
607 husband will not speak to his *ora* and if he meets them on the road will step hurriedly off the roadway and allow them to pass.

SEX TABOOS.

607 The *ora* tie in the wider of the two senses above described, is of
●613 practical importance only in connexion with certain sex taboos breach
835 of which is visited by *dwalo* sickness. In what follows the word *pac* (or *pa*) must be taken to mean a lineage (*i.e.*, a detachment of a clan within a settlement). The expression *pa ora* thus means a *pac* which is *ora* to the speaker's *pac*. Since the speaker's *pac* will not all have married into one and the same *pac* it follows that it will have several of these. Thus in the diagram :—



582 If there has been intermarriage between A on the one hand and X,
835 Y and Z on the other, then X, Y and Z are all *ora* to A, A being recipro-
613 cally *ora* to X, Y and Z. If men of A have married women from X,
607 Y and Z, no men of X, Y or Z may marry women from A. To have other than "one-way traffic" would hopelessly confuse the issues.

It might be supposed that, since in each *pac* (in the particular enlarged sense of the word defined above) there may average fifty married men, the number of *pacs* which are *ora* would be nearly as numerous. In fact this is not the case because each *pac* develops a tendency to marry women from another particular *pac*[35]. This tendency is nothing more than a traditional convention with which it is not

35. For example it is the tendency of the youths of Fathworo to marry girls of Adhidiang.

17: Pumphrey G-5 (1934-1938) 1941
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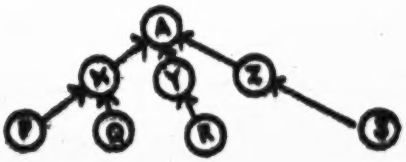
compulsory to comply. It will be seen later that it lessens the possibility of *dwalo*. 582 835 613 607

Dwalo[36]

In this diagram :—



X, Y and Z are, as before, *ora* of A (men of A having married women from them). X have married women from P and Q; Y have married women from R; and Z have married women from S. The entire membership of P, Q, R and S stands to *pac* A as *myer man ora*,[37] that is to say *myer ora* of the *myer ora* of A (or "villages of the wives of the *ora* of A," an exact translation of "*myer man ora* A"). To have sexual relations with a woman of a village which is thus *ora* of the second degree (*pa man ora*) is to break a taboo and incur the supernatural sanction of *dwalo* sickness.

The same sickness is said to be produced by incest or by a man having relations with a women to whom he is related; but it seems that the most grievous form is that incurred in the manner described. It will appear complicated but to the Shilluk it is a simple conception. Nothing is more important than to avoid friction with one's *pa ora* and nothing is better calculated to produce it than the seduction of a *pa man ora* girl. This may require explanation. As already said 182 582 607 613 835

36. *Dwalo* is a form of sickness which from a description of the symptoms would appear to resemble dropsy. Both the woman concerned and her child are affected, and it is believed that they will die unless the man who has seduced her in contravention of the taboo makes a prophylactic sacrifice by splitting a gourd, killing a sheep and putting the stomach contents on top of the gourd in the road-way, "so that the people passing-by may carry away the *dwalo*." 753 755

37. *Myer* is the plural of *par*.

there develops a tendency for *pac* A (to refer again to the diagram above) to marry women of *pac* X. Men of *pac* A will therefore have ready access to the unmarried girls of *pac* X, as, similarly, will men of *pac* X have ready access to the unmarried girls of their *pa ora*, P. Now if a man of *pac* A seduces a girl of *pac* P it naturally annoys the men of *pac* X who regard *pac* P girls as in some sense their prerogative.

Dwalo is thus a good example of a religious sanction harnessed to the service of social expediency. Without doubt, although no Shilluk volunteered the explanation, the *dwalo* taboo has developed from the consciousness that seduction must be rigorously discouraged where it would imperil good relations between *ora*.

DIVORCE.

The verb *tang* is used for the breaking of a marriage, whether owing to the death of the wife or to her refusal to live with her husband. Cases where the wife dies are naturally less acrimonious than those of the other kind and will be considered first.

Where a marriage is terminated by the death of the wife, her *gol* must either present to the husband an unmarried sister as *kai ot*,[38] or they must return the cattle (or their equivalent in similar animals) making deductions for children born of the marriage and living at the time of their mother's death. These deductions are generally at the rate of two head for each son and five for each daughter, the children of course going to their father. Thus a husband who has paid the full bride wealth of ten head and has a son and a daughter alive and born of the marriage can reclaim only three head of cattle.

Cases resulting from the refusal of the wife to cohabit with her husband may be more properly described as cases of divorce. Divorce in this sense results not from any act of the parties but from a state of affairs judicially recognised as warranting the return to the husband of the bride wealth, with or without suitable deductions for children born. Deductions are usually made, but if it is held that the behaviour of the wife has been particularly blame-worthy the husband is sometimes

38. Literally "substitute of the house."

THE SHILLUK SETTLEMENT.

By P. P. Howell.

The Shilluk word *Kwar* may be roughly translated as "clan" and refers to a group of persons who trace descent unilaterally and patrilineally to a common ancestor. They are bound by distinct rules of behaviour, by special and mutual observances and are exogamous. Literally the word *Kwar* means "descendants of" and often has no wider reference than the descendants of a relatively recent ancestor. The exact meaning may vary according to the context. The Shilluk tribe is divided into a number of traditionally recognised clans, the members of which consider themselves bound by ties of kinship, however remote, and although their feeling of corporate unity is much modified by the dissolution of territorial ties, they are still very vaguely clan conscious. In the distant past, in particular during the migration period, the clan was not associated with any particular tract of country, but the members moved from one place to another as a body and the intense feeling of mutual dependence was kept alive by proximity. Today the clan is widely scattered and there is no periodic reunion and the clan never meets or acts as an entity. Thus tradition alone remains and with it the observance of exogamy which does more to maintain those traditions than any other factor.

As among many primitive peoples, the process of lineal segmentation and migration within the clan has long been a phenomenon of Shilluk society. The original clans—if it be possible to speak of clans as such—are now represented by a number of off-shoots resident in widely separated parts of the country. These off-shoots will hereafter be referred to as "lineages." It is natural that the members of one lineage are more closely bound to each other for they are not only more closely akin, but also in daily communication with each other. Nevertheless, the links which bind together the lineages of one whole clan are not yet wholly severed and after many generations of disintegration, the members still trace descent to a common ancestor.

[p. 47]

18: Howell E-5 (1937) 1941 FJ23 Shilluk FJ23

613 The Shilluk, although he is conscious of his relationship to his widely scattered kinsmen, normally thinks in terms of his localised lineage. Thus in using the word *Kwar* he often refers to some comparatively recent ancestor, probably to the Shilluk who originally migrated to his settlement and founded his particular lineage. The emphasis here is upon the circumstances in which he is questioned. Away from his settlement and speaking in tribal terms he will refer to the ancestor common to all his kinsmen, in more detailed family discussions to the founder of his lineage.

Every Shilluk is thus a member of a large and scattered kinship group. He is also a member of a local lineage and is bound to it by vigorous feelings of unity fostered by proximity and common interests. In contrast he is also the inhabitant of a settlement (*Podh*) and common residence within it implies something more than a neighbourly spirit. Its occupants are not a mere collection of independent lineages, for they are united by social, economic and political obligations, by the need for mutual protection and have recognised rules of behaviour to one another.

The Shilluk are now a sedentary tribe, though they were originally nomads, and it has been said that their apparent political and social cohesion in contrast to many related peoples, has been partly due to the greater facility of communication. In fact their history has been one of frequent internal strife and dynastic quarrels, but it is true to say that in the rainy season, when normal communications are made difficult by the rising of the river level, they have always had an unrestricted medium of travel on the Nile itself and settlements are conveniently situated near to its banks. Shilluk villages are built in an almost continuous line along the west bank with a few scattered settlements on the east bank and on the lower reaches of the Sobat. This formation, however, means that they are dispersed over a very long area, and from Fashoda in the centre, it is a considerable journey to Tonga or Muomo. Taking Shilluk country as a long narrow strip, without including the inland pastures or hunting grounds, the density of population is undoubtedly far greater than among most Nilotic tribes in the Sudan, but the length of country between the centre and

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the more distant settlements, owing to the length of the populated area, is not very much shorter. Most parts of Shilluk country are accessible to the inhabitants even when the water-courses and swamps are full, but travelling is not easy and social contact consequently less frequent in the rainy season. The result of such periodic inconvenience of communication and the length of inhabited country are twofold. In the first place, in the past at anyrate, the immediate power of the central authority the *Reth*, was slightly diminished and he was more dependent on the loyalty and competence of the settlement chiefs. Second, difficulty of communication increases the isolation of the settlement and intensifies the feeling of unity within it. Moreover, the clan, having no territorial basis, is put to a further disadvantage. The settlement thus gains importance socially, economically and politically in the structure of the tribe.

The formation of the settlement is based on a particular association of lineages and its structure can only be understood after a searching examination of their position. The fission of clan segments, individual enterprise and migration has been frequent for a very long period of Shilluk history. In each settlement there are therefore both indigenous elements and newcomers. Mr. Pumphrey has explained in outline the position and significance of the *Dyil*.[1] They are fundamentally associated with the land they occupy, and theoretically they enjoy great prestige and authority. Among most primitive peoples the fixation of sentiment on land is bound up with human interests and those who are more closely bound to it acquire special functions and perrogatives not accorded to newcomers. Besides their ritual association with the land, the *Dyil* have obligations and observances of primary importance in the social machinery of their settlement and they form the centre round which internal political activities revolve. Subsequent accretions known in Shilluk as *Wadh* normally hold a position of political subservience to the *Dyil*. It must be emphasised here, that this implies no social inferiority; it merely means that the *Dyil* are expected to take the lead in matters of importance to all inhabitants of the settlement. The *Jago* is usually the chosen representative of the *Dyil* lineage and holds the *Law Dwong* of office. Mr. Pumphrey has pointed out that

[1] *Dyil* are the descendants of the people who originally owned parcels of land (from Nyikang. - Ed.)

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this is not always true in practice, for the *Dyil* authority is frequently usurped by a later but more numerous element, sometimes by a lineage of the *Kwar Rak*. Even when this has occurred, the *Dyil* retain some of their rights and their especial relation to the land is not forgotten. They appear to have prior right to speak at a meeting of the local court; "let the *Dyil* speak" is a common saying at a legal discussion. However, newcomers who have taken over the position of authority seek to establish a ritual and traditional background for the power and prestige they have acquired and it is a tendency among the Shilluk for these newcomers to claim and assume the title of *Dyil* even if they are not. For example, in the settlement of *Yom Dhok-Alal* which is described in more detail below, the *Kwar Nyimel* have assumed the *Law Dwong* though they have no traditional right to it, and they claim rather unconvincingly that they are the *Dyil*. Actually there are many lineages who have been in occupation of the settlement for a much longer period. *Kwar Oring* is said to be the oldest and is now represented by a single old man who is blind and near the end of his life. He lives with his married daughter at *Adol*, the smallest and most insignificant of hamlets. Even *Kwar Oring* is not descended from the original and autochthonous element, for there were older lineages who have died out or migrated in a body to other parts of the country. This will be the fate of *Kwar Oring* after the death of the sole representative. Although recognised as the oldest resident lineage in *Yom Dhok Alal*, there is no evidence that they ever held both the title of *Dyil* and authority over the other lineages.

The dominant lineage which gains undisputed authority through long association with the territory, or acquires the position through numerical superiority, is thus collectively the nucleus of the settlement round which other lineages group themselves. The *Jago*, their chosen leader, is the most important, though not necessarily the oldest, representative of that lineage and he is also the chief of the settlement. He is indeed in the nature of a common bond between the inhabitants, for through him social and political equilibrium is maintained. It follows that the occupants of a settlement are bound together, not only by proximity and common interests, but by an attitude of obedience to the

621 622 613 182 554

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chief and by their special relations with the lineage which holds authority over them. Thus there are social, political and economic influences backed by common residence which promote unity and emotional security, and patterns of behaviour arise entirely distinct from those which characterise the kinship group.

The balance of loyalty to settlement or to kin is difficult to define. The lineage resident in one locality is clearly the most significant unit of society. Blood relationship is closer and co-operation is intensified by daily contact and mutual interests. All the factors which make for peace and mutual help in the settlement are not sufficient to break the ties which unite the local lineage. Loyalty, obligations and observances are greater towards a blood relative who is also a neighbour than towards an individual who is a neighbour only. The corporate unity of the lineage is kept alive by kinship which is a biological fact and the observance of exogamy and all the complicated obligations raised in marriage do not allow the Shilluk to forget. The extended clan, however, in which relationship may be so remote as to be fictitious, is not cemented together by lasting and mutual interests, nor are old associations renewed by periodic reunion. Even so, the traditions of the clan are to some extent maintained and the rule of exogamy is not broken however scattered its members

The Shilluk settlement consists of a number of hamlets *Myer*, (*Pl of Pur.*) each occupied by a lineage. The settlement has a varying number of distinct lineages resident therein, but each hamlet is exclusively occupied by a kinship group. Each hamlet is a separate cluster of huts which are built along the high ground parallel to the river bank. The distance between each varies from a hundred yards to a mile or so. The hamlet is not constant in the number of its huts and grows or diminishes in size according to the increase or decrease in numbers of the lineage which occupies it. Mr. Pumphrey has explained that off-shoots from hamlets are continually being initiated by enterprising young Shilluk who, having married, wish to build a home for themselves away from the parent hamlet. Sometimes these off-shoots (*Nyala Myer*) are started in other parts of the country, more usually within the settlement and not far from the birth-place of their founder.

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A new hamlet thus founded may remain a single homestead of no great importance in the life of the lineage and none at all in the structure of the settlement. On the other hand the young man who thus breaks away from the hamlet of his birth and up-bringing may prosper and acquire many wives. In this case the off-shoot will develop with rapidity and after three generations may be as large as the parent village. Other kinsmen may join and swell the number of homesteads.

The Shilluk word for hamlet is *Pac* and has two meanings: truly a *Pac* is a hamlet founded by the original immigrant to the settlement where it is situated. Subsequent offshoots are, however, technically included under the name of the central hamlet from which they spring. *Pa Kwar Ajang* may thus refer to the original hamlet founded by *Ajang*. After a few generations the number of associated hamlets and the number of *Nyoic Myer* may be considerable, and *Pa Kwar Ajang* may be used to designate them collectively. Under normal conditions, probably after three generations, but depending entirely on the increase of progeny, and the number of homesteads built by descendants, the offshoot will acquire a separate name and in every day conversation will not be included under the title of the original hamlet. Hamlet names among the Shilluk may or may not have the prefix *Pac or Pa.*[1] *Pa Kwar Ding* means the hamlet of *Ding*'s descendants. Others have no prefix and the etymological explanation is often hard to find. Some at least have purely descriptive names. Thus *Pan Thin* means the little hamlet and *Panowak* refers to a hamlet situated near the bush. In the settlement of *Yom Dhok Alal*, those hamlets recently built on the north side of the water-course retain the same name as their parent hamlets and indeed are not distinguished from them. Their inhabitants have not gained sufficient numbers or prestige to be regarded as a distinct section of their lineage.

A more detailed examination and analysis of the structure and development of a Shilluk settlement necessitates the use of an example.

1. The letters P and F are interchangeable in Shilluk. Thus *Panda* = *Fanda* (Fashoda).

For this purpose *Padk Yom Dhok-Alal* has been chosen and in particular *Kwar Nyimol* which is the dominant clan lineage within it. *Yom* is very vaguely differentiated from *Dhok-Alal*, but the distinction is not a real one and the two are considered as one settlement. It seems that the *Kwar Nyimol* originally settled in the latter area and gradually spread to *Yom*. It is possible that in the past the two territories were entirely unconnected, but that the members of *Kwar Nyimol* increased rapidly, dominated the other lineages living there and extended their sphere of influence in such a way as to incorporate *Yom*. If this is so it provides an excellent illustration of the way in which the structure and boundaries of a settlement may change with the development and movements of the occupants.

In the map of the settlement it will be seen that there are twenty-five hamlets, not including the off shoots who have no separate names, of which sixteen are occupied by members of *Kwar Nyimol*, four by *Kwar Dong*, one by *Kwar Mwol*, one by *Kwar Oring* (almost extinct), one by *Kwar Turo*, and one by *Kwar Godk*. It is clear that *Kwar Nyimol* are the most important and hold their position by numerical superiority if by nothing else. *Kwar Dong* are the next largest in numbers of hamlets, while the others have but one hamlet each. It might be supposed that since *Kwar Nyimol* is numerically by far the largest lineage, it is also the oldest in the settlement. There is, however, conclusive evidence that most of the other lineages occupied the area long before the arrival of *Pyom* who founded *Debalo*, the original hamlet of *Kwar Nyimol*. Most of the other lineages have priority of claim to the title *Dyil*. Disease, war, fission and migration have caused a decrease in their numbers over a long period.

Kwar Nyimol are *Orowi*,[a] but since there does not seem to be any exception in their case, the example illustrates both the pattern of segmentation with a settlement of the various lineages of a clan and the growth of a *Wadh* lineage which has outnumbered the *Dyil* and assumed the *Law Duong*. The exactitude of the genealogical list shown on page 67 cannot be vouched for. It is as the *Kwar Nyimol*

a. The special status of the Orowi is explained by Mr. Pumphrey (page 111).
[see Pumphrey, this file. Analyst]

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recite it, but in any case it is given as an illustration of the process of fission and the development of offshoots typical to any Shilluk clan lineage and might well be done in figures only. *Dehalo*, founded by *Pyem* who was reduced to the status of *Ovore* from the *Kwar Rath*, was the first hamlet to be founded. *Pyem* had three grandsons, one of whom, *Odhok*, migrated to a spot a few hundred yards away, in the direction of *Tonga*, and there founded *Acop*. *Acop* is now the central and most important hamlet in the settlement and is the home of *Jago Amaliah*[1] who holds the *Lau Dwong* of the settlement and indeed the whole of *Tonga*.

There is no apparent reason why *Dehalo* should cease to be the most important village, but the leadership of the *Kwar Nyimol* has for some time been in that branch of the lineage who occupy *Acop*. The *Lau Dwong* is not necessarily inherited by an eldest son, or by a son resident in his father's hamlet. There are no rules of primogeniture and the choice was made with the approval of all members of the lineage. Even other lineages have some say in the matter and the appointment must be confirmed by the *Rath*. Accession to the title of *Jago* is thus controlled by the personality, prestige and competence of the claimant. *Acop* has been the seat of the *Jago* at least for the last three generations. *Dehalo* and *Acop* are the parent hamlets of two separate lines of segmentation. From *Dehalo* sprang all the hamlets situated to the east, while from *Acop*, which was itself founded from *Dehalo*, sprang the hamlets in *Yow* stretching towards *Tonga*. The process of fission which can be traced on the genealogical chart is substantiated by many members of *Kwar Nyimol*.

The smaller hamlets which lie beyond the water-course behind *Dhak Alel*, provide more recent examples of this breaking away of individuals and the foundation of new hamlets. They have not yet grown large enough to acquire a separate entity and they are still considered part of their parent hamlets. *Fu Gilker* remains one homestead only, while its extension though more recent is larger. *Fu Gilker* sprang from *Dehalo*. In the case of *Fu Meyuk*, *Okwano* the son is

1. *Jago Amaliah* is now dead.

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social and political function, cannot exist in a society where authority is held by virtue of blood. Further it is likely to raise ties and mutual obligations which conflict with those patterns of behaviour which unite the members of a clan. Usually, when the age-set system is highly developed, the clan system is weakened. The reverse may also be true, and since the kinship groups within the Shilluk settlement retain their distinction, the age-set system is of no great social significance. This is particularly so with regard to political matters. The *Jiqa*[p] and the elders of the *Dyil* clan and a limited number of representatives from the less powerful lineages hold political authority in the settlement, and over them is the theoretical omnipotence of the *Reth*.

The group solidarity of the settlement springs from the power and prerogative of the *Dyil* clan and from common interests and territorial proximity. The compulsory association and stratification of all male members of the settlement emphasizes that feeling of solidarity, but does not conflict with the political function of the *Dyil* clan, for its purpose is limited to warfare. In inter-lineage disputes within the boundaries of the settlement the organization does not function, but in warfare on a wider scale when the separate lineages must fight as one, the young men and warriors are mobilized into age-sets.

Every male inhabitant of a settlement, on reaching the age of puberty, is automatically grouped with his coevals and together they are recruited to the most recently formed age-set. Each age-set, known in Shilluk as *Rin*, is made up of a series of sub-divisions which are grouped together temporarily until a new reorganization is made. There are two grades through which the members of an age-set will pass before retiring from active military service. Recruitment is compulsory and never individual.

The general structure of the organization is best explained diagrammatically.

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p. Chief.

476
to be their duty to aid him. The arrangement is merely reciprocal. 561
At the beer feast afterwards, however, the guests are arranged according 476
to their respective sub-divisions. The two senior sub-divisions present 561
enter the hut of their host before the others and it is their privilege 574
to taste the beer first and approve it. They remain in the hut for sometime for they have had an exhausting day in the fields and are thirsty. Outside the hut in the courtyard are grouped the lower sub-divisions, eagerly awaiting their share which is passed out to them when those inside are satisfied with the quality of the beer. Possibly another sub-division is then allowed to enter the hut if there is room at the back.

The sub-divisions are grouped inside the hut in ascending order of seniority and the leader of the senior sub-division present, (*Pagy*) [264] sits near the door. The *Pagy* has a special gourd which is kept full of beer by the man next him. Etiquette is rigidly observed and every- [562] one is careful to sit in the right place and take his turn at the beer. [533] No women are present except the host's wife or wives who sit at the back and serve the beer. Every age-set has its own song and this is sung by those inside the hut while the young men outside take up the chorus.

The existence within the settlement of organized age-sets limited 561
by territorial boundaries is a factor which should ensure co-ordination 571
and peace between the different lineages. The Shilluk say that age- 578
mates will not fight each other. In fact this is an exaggeration for the sense of loyalty and mutual obligation between age-mates is not constant or strong. The reason for this is the rarity of occasions in which the age-set organization functions to-day and the very limited purpose to which it is put. In reality, mutual ties and observances practised by age-mates are quite outside the deeper and more permanent ties of kinship and the Shilluk is not bothered by perpetually conflicting emotions. The age-sets do not operate as such until all lineages are bound together by a common cause apart from and in a different context to internal bickerings which are not infrequent.

Political authority is not now derived from the age-set system, 554
but from the powerful position in the settlement of the dominant lineage. 613
621

Leadership in war however, is, dependent upon the collective vote of the age-sets, and this perhaps provides a clue to the origin and former purpose of the settlement; namely the necessity of alliance under the threat of war. The local kinship group, split off from the main branch of the clan is not a sufficiently powerful body to defend itself against attack. So lineages, resident in the same part of the country, join together and possibly link themselves to some numerically superior group. Mutual protection is thus made possible. The strongest lineage of the group later assumes political authority and a chief is chosen from its members, but for the purpose which the alliance was originally made, the warriors range themselves in ranks where kinship counts for nothing. A war-leader is elected and not necessarily from the dominant lineage. This is not, of course, the origin of the age-set system, but it may account for the form it has taken among the Shilluk.[1] Latterly, when large-scale warfare is comparatively rare, the original purpose of the alliance is disappearing and with it the motive for the age-set system. A period of proximity, common political and economic interests, however, have caused the separate lineages to regard themselves united by social ties and patterns of behaviour more lasting than those raised by a temporary alliance. The settlement thus becomes an integral unit of the social body.

1. The larger territorial divisions of the tribe, the *Leak*, which are described in Mr. Pumphrey's article, originated in the same way as the settlements. The inhabitants of each division made a temporary pact when a common enemy arose. It is therefore likely that age-sets in the past covered a larger section of the population than they do to-day when each age-set is confined to the inhabitants of one settlement. The Shilluk are reticent when questioned on the subject and further investigation is necessary before a full account of the age-set system among the Shilluk can be recorded.

Literacy of the Fifth Tier Dak-Abd.